Scientific report (May 2013 – October 2015)

Displacement, Deportation and Survival of the Jews from Bucovina. Literary Models of Identity and Memory Construction

PN-II-RU-PD-2012-3–0233

STAGE 1 (May-December 2013)

1. Establishing the bibliographical apparatus

The general and specific bibliography was identified by consulting the electronic catalogs of several libraries in Iasi (B.C.U), Bucharest (B.N.R, B.A.R, B.C.U.B), Vienna (Ö.N.B, Universitätsbibliothek, Bibliothek des Jüdischen Museums Wien), Jerusalem (National & University Library of Israel), Tel Aviv (Sourasky Central Library) and Berlin (Staatsbibliothek zu Berlin, HU / FU-Universitätsbibliothek). I have also accessed some relevant databases of numerous archives in Jerusalem and in New York (e.g. Yad Vashem, The Central Archives for the History of the Jewish People, Leo Baeck, YIVO) in order to determine the documentation needs.
As a result of this documentation work it was identified a total of 197 bibliographical representative titles; this work will form the interpretative basis in the framework of the project. The bibliography has been divided into three main chapters: a) historical works and studies; b) literary and documentary-literary writings; c) studies in aesthetic theory, works related to the cultural studies. The bibliographical references cover various linguistic and cultural areas, allowing the consultation of a wide range of literature written in Romanian, German, French, English and Yiddish.

2. Deepening the theoretical and thematic framework of the project

a) The regaining of Bessarabia and Northern Bukovina by Romania; the Bukovina Jews during the Second World War; the deportations to Transnistria
In this stage, it was relevant to consider a critical reading of a specific text corpus, especially of historical studies in order to reveal the historical peculiarities of the Romanian Holocaust in an objective manner. The bibliographical apparatus that supported this scientific aim consisted of studies written by Romanian, Israeli, German, American historians. Some of these materials have been found at the University Library of Iasi (B.C.U.), a series of papers and studies being located in

my own library. I mention here selectively the following publications which were read and summed up: Jean ANCEL, *Transnistria, 1941-1942: the Romanian mass murder campaigns* (Tel Aviv: The Goldstein-Goren Diaspora Research Center/Tel Aviv University 2003); Sebastian BALTA, *Rumänien und die Großmächte in der Ära Antonescu (1940 - 1944)* (Stuttgart: Steiner 2005); Lya BENJAMIN (Coord.), *Legislaţia antievreiască* (Bucureşti: Editura Hasefer 1993); Wolfgang BENZ [Hrsg.], *Holocaust an der Peripherie: Judenpolitik und Judenmord in Rumänien und Transnistrien 1940 – 1944* (Berlin: Metropol 2009); Randolph L. BRAHAM, *The destruction of Romanian and Ukrainian Jews during the Antonescu era* (New York: Columbia University Press 1997); Gheorghe BUZATU, *România cu şi fără Antonescu* (Iaşi: Editura Moldova 1991); Matatias CARP, *Cartea Neagră*, ediţia a II-a (Bucureşti: Editura Diogene 1996); Mihai FĂTU, *Consens pentru salvarea naţională a României. Septembrie 1940 – august 1944* (Bucureşti: Editura Ministerului de Interne 1996); Julius S. FISCHER, *Transnistria. The forgotten cemetery* (New York: South Brunswick 1969); Dinu C. GIURESCU, *Românii în al doilea război mondial (1939-1945)* (Bucureşti: Editura All 1999); Hildrun GLASS, *Zerbrochene Nachbarschaft. Das deutsch-jüdische Verhältnis in Rumänien 1918-1938* (München: Oldenbourg Verlag 1996); Mariana HAUSLEITNER, *Die Rumänisierung der Bukowina. Die Durchsetzung des nationalstaatlichen Anspruchs Großrumäniens 1918-1944* (München: Oldenbourg Verlag 2001); Mariana HAUSLEITNER [Hrsg.]: *Rumänien und der Holocaust: zu den Massenverbrechen in Transnistrien 1941 – 1944* (Berlin: Metropol-Verlag 2001); Carol IANCU, *Evreii din Romania, 1919-1938: de la emancipare la marginalizare* (Bucureşti: Hasefer 2000); Radu IOANID, *Evreii sub regimul Antonescu* (Bucureşti: Editura Hasefer 1998).

Preliminary conclusions I have reached after reading these works are: in the territories of the Old Kingdom was pursued, in a first phase, only the evacuation of Jews from rural to urban centers, but in some cities from Northern Moldavia and especially in the regained territories such as Bessarabia and Bukovina, the situation was different, accompanied by massive deportations into the territories across the river Dniester. In case of Transnistria we cannot discuss about a meticulously organized extermination as it happened in the extermination camps, which were established by the Nazis, using methods such as mass gassing or medical experiments. The specifics of the majority of the ghettos and camps from Transnistria were that the Romanian political authorities at that time followed a "natural" decimation of the deportees with minimal financial and administrative efforts, the precarious living conditions in Transnistria, the malnutrition, the typhus, the frost have been identified as a major cause of death.

b) The Jewish population of "Austrian" Bukovina: cultural and identity dimensions

This research stage included an evaluation of a text corpus of studies dealing with the social history in general and particularly with the social history of literature in order to analyze and reinterpret the issue concerning the Central European constellation, especially the cultural phenomenon called "Bukovina".

The documentation stage at the Austrian National Library and at the Vienna University Library has contributed to the completion of the bibliographical framework of the project. I mention here selectively the following publications which were read and summed up: *Die österreichisch-ungarische Monarchie in Wort und Bild. Bukowina* (Wien: Kaiserlich-königl. Hof- und Staatsdr. 1899); Hugo GOLD (Coord.), *Geschichte der Juden in der Bukowina*, Vol. I (Tel Aviv: Olamenu Publishers 1958); Delphine BECHTEL, *La Renaissance culturelle juive en Europe centrale et orientale 1897-1930: langue, littérature et construction nationale* (Paris: Belin 2002) ; Steven BELLER, *Wien und die Juden 1867-1938* (Wien: Böhlau 1993); Andrei CORBEA-HOIŞIE (Hrsg.), *Jüdisches Städtebild. Czernowitz* (Frankfurt am Main: Jüdischer Verlag 1998); Andrei CORBEA-HOIŞIE / Jacques LE RIDER (Hrsg.), *Metropole und Provinzen in Altösterreich (1880-1918)* (Wien/Köln/Weimar: Böhlau 1996); Erich PROKOPOWITSCH, *Das Ende der österreichischen Herrschaft in der Bukowina* (München: Oldenbourg 1959); Andrei CORBEA-HOIŞIE (Hrsg.), *Czernowitzer Geschichten: über eine städtische Kultur in Mittelosteuropa* (Wien: Böhlau 2003); Kurt SCHARR, *Die Landschaft Bukowina: das Werden einer Region an der Peripherie 1774 – 1918* (Wien: Böhlau 2010); Lucy DAWIDOWICZ, *The Golden Tradition. Jewish Life and Thought in Eastern Europe* (Syracuse, New York: Syracuse University Press 1996); Claudio MAGRIS, *Der habsburgische Mythos in der modernen österreichischen Literatur* (Wien: Paul Zsolnay Verlag 2002); Robert S. WISTRICH, *The Jews of Vienna in the Age of Franz Joseph* (New York: Littman 1989); Carl E. SCHORSKE, *Fin de Siècle Vienna. Politics and Culture* (New York: Adolf A. Knopf 1980); Jacques LE RIDER / Moritz CSÁKY, *Transnationale Gedächtnisorte in Zentraleuropa* (Innsbruck/Wien: Studien Verlag 2002).

Preliminary conclusions I have reached after reading these works are: From a geographical point of view, Bukovina is located at the margin of the Carpathian bow and it has originally been part of the Romanian principality Moldavia. Beginning with 1514 Bukovina had to pay tribute to the Ottoman Empire. In 1774, when the Austrian troops led by General Gabriel Freiherr von Spleny occupied Bukovina, one could find there a devastated, backward and poorly populated territory. This was an essential difference in comparison to the neighbouring territory, i.e. Galicia, which was annexed by the Habsburg Empire in the year 1772, being a territory with a dense population. Moreover, the population from Galicia was characterized by a relatively stable ethnic configuration, having mostly a well-established topographic localization and being mostly formed of three groups: Poles, Ruthenians and Jews.

The demographic aspect, as well, has a major importance in the analysis of the identity formation among the population from Bukovina. Differently from Galicia, in Bukovina none of the ethnic groups here was able to reach an absolute majority. This population mix from Bukovina and especially from Czernowitz led in fact to the creation of myths; one could often hear of a one-sided, transfigured and idyllic romanticized image of this region, where the relations among the individual ethnies were described as being harmonious and peaceful. Bukovina's incorporation into the Habsburg Monarchy, initially as part of Galicia, marked the beginning of a unique development, reflected in the fast modernization process of the infrastructure, education, culture, economy and subsequently of the demography. Especially in Czernowitz, which in 1849 became Bukovina's capital-city, one could best notice this flourishing boost, which led to a strong local patriotism and to an awareness of the dependency to Austria. The year 1918 marked a dramatic point in the German-speaking culture from Czernowitz. Together with the dissolution of the Austrian Monarchy and with the annexation of Bukovina to the Greater Romania, an entire institutional and cultural tradition was ruined. In the personal sphere, the Rumanization process was hard to accomplish, German still being the main colloquial language in Czernowitz. In most of the literary works, which have been written by authors from Bukovina directly after the fall of the monarchy, irrespective of the linguistic orientation, one could notice a certain pride, i.e. to have once been part of the multinational Habsburg Empire.

c) Theoretical, methodological and aesthetical aspects of Holocaust literature

For this phase I have consulted a series of theoretical studies about the aesthetics of the Holocaust literature in order to establish a model of analysis for studying the mechanisms of functioning of a particular literary segment with reference to the traumatic experiences lived by the Jewish deportees during the Holocaust.

I mention here selectively the following publications which were read and summed up: Jan ASSMANN, *Das kulturelle Gedächtnis* (München 1997); Jean-Yves et Marc TADIÉ, *Le Sens de la mémoire* (Paris 1999); Elie WIESEL, *Ethics and Memory. Ethik und Erinnerung*. In: Ernst Reuter-Vorlesung im Wissenschaftskolleg zu Berlin (26. Juni 1996) (Berlin-New York 1997); James E. YOUNG, *Beschreiben des Holocaust* (Frankfurt am Main 1992); Aleida ASSMANN / Geoffrey HARTMANN, *Die Zukunft der Erinnerung und der Holocaust* (Konstanz 2011); Wolfgang ISER, *Die Wirklichkeit der Fiktion. Elemente eines funktionsgeschichtlichen Textmodells der Literatur*. In: Reiner Warning, *Rezeptionsästhetik* (München 1979), p. 277-324; Theodor ADORNO, *Kulturkritik und Gesellschaft* (Frankfurt 2003).

Preliminary conclusions I have reached after reading these works are: Researching the Holocaust literature, one may notice two main orientations, which are very clear: the former aims at analyzing

this type of literature from a theoretical and hermeneutical perspective: it consists exclusively of the text interpretation from a poetological point of view, without taking into consideration the historical context (it is here more or less about a dis-historization of the literary discourse); the latter aspires to an interdisciplinary research. The latest generation of literary scholars is aware that the ways of representing the Holocaust cannot be understood as an isolated fact, but being strongly associated with the historical facticity. To be retained by the collective memory, the events need a form, and any form uses a narrative mechanism (the function of the language). The facticity of the Holocaust survives only because of its epic and cultural reconstruction.

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I also mention that during the year there were several meetings between the project leader, Dr. Francisca Solomon, and the postdoctoral advisor, Prof. dr. dr. Andrei Corbea-Hoișie, during them various theoretical, methodological and interpretative aspects were discussed.

STAGE 2 (January – December 2014)

1. Deepening the theoretical and thematic framework of the project

a) Theoretical, methodological and aesthetical aspects of Holocaust literature

For this phase I have completed the documentation stage (see the scientific report for the year 2013) by consulting a series of theoretical studies about the aesthetics of the Holocaust literature in order to analyze the mechanisms of functioning of a particular literary segment with reference to the traumatic experiences lived by the Jewish deportees during the Holocaust. The aim of this stage was to particularize the literary analysis in order to highlight the specificity of the writings which refer to the traumatic experiences in the camps in Transnistria.

The experiences of the Holocaust survivors were so horrendous that the decision to “literaturize” them was considered by some literary theorists (such as Theodor Adorno, Elie Wiesel and others) as a failed attempt, unable to represent this kind of experiences in a truthfully way. Another aspect that some literary critics (Aleida Assmann, Geoffrey Hartman and others) have pointed out is the temporal distance to the historical events, many survivors started to write about their traumatic experiences after the Second World War. This process implied the filtering of the events making the appeal to the collective memory to an essential element.

b) Holocaust literature – theories of trauma

A central interest for this stage was the deepening of some methodological and interpretative issues on various theories of trauma. Although this theoretical position was not initially envisaged in the outline proposal, the study of these aspects has become a fundamental element for the analysis of the literary texts and documents selected to be investigated in the framework of the project.

After numerous discussions with several experts in this field of research, I decided that such an approach would reveal an important interpretative potential in order to understand the functioning of the writings which address the topic of the traumatic experiences. In this connection such a critical and interpretative approach would overcome the narrowness of the descriptive analysis.

Evaluating a large corpus of prose texts that made the deportation of the Bukovina Jews to Transnistria to their subject, one could notice a tendency for many authors to include also the period preceding the Second World War in the writing process, presenting it in an idyllic and nostalgic manner, and at the same time in contrast to the abominable facts of the Holocaust. The mental return to the place of childhood reconstructs a world destroyed by war, deportation and genocide illustrating a universe which is present only in the memory of the survivors. "The golden age" of the Austrian monarchy acquires often in their writings or reports the shades of an important referentiality, reconstructing through a lens which reduces or increases a long-gone world from which only images and memory remain.

One could notice that the descriptions of these places and actors such as they have been presented in several texts written by Holocaust survivors, *in absentia* of the subject, has displaced the discursive and narrative intention on a nostalgic level. Thus we can say that the descriptions of the Holocaust experiences are re-presentations of human tragedies, re-updates of personal experiences and in the same time secondary narratives, which however are never objectives presentations of the reality.

Bibliographical apparatus that supported this scientific goal consisted of studies written by American, German, Israeli theorists. Some of these materials have been found at the National Library of Israel, at the Library of the Hebrew University, at Yad Vashem Jerusalem and at the Berlin State Library. I mention here selectively the following publications which were read and summed up: Assmann, Aleida / Geoffrey Hartmann (Ed.) (2012). *Die Zukunft der Erinnerung und der Holocaust.* Paderborn: Konstanz Univ. Press; Caruth, Caty (Ed.) (1995). *Trauma. Explorations in Memory.* Baltimore, London: The John Hopkins University Press; Caruth, Cathy (1996). *Unclaimed Experience. Trauma, Narrative, and History.* Baltimore, London: The John Hopkins University Press; Kellermann, Natan P. F. (2009). *Holocaust Trauma. Psychological Effects and Treatment.* New York, Bloomington: IUniverse; Kühner, Angela (2002). *Kollektive Traumata. Eine Bestandsaufnahme. Annahmen, Argumente, Konzepte nach dem 11. September.* Berlin: Berghof Forschungszentrum für konstruktive Konfliktbearbeitung; Laub, Dori / Shoshana Felman (Ed.). *Testimony: Crises of Witnessing in Literature, Psychoanalysis and History.* New York: Routledge;

LaCapra, Dominick (1994). *Representing the Holocaust: history, theory, trauma*. Ithaca: Cornell University Press; Quindeau, Ilka (1995). *Trauma und Geschichte: Interpretationen autobiographischer Erzählungen von Überlebenden des Holocaust*. Frankfurt am Main: Brandes&Apsel; Chare, Nicholas / Dominic Williams (Ed.) (2013). *Representing Auschwitz: at the margins of testimony*. Houndmills, Basingstoke [u.a.]: Palgrave Macmillan; Brunner, José / Nathalie Zajde (Ed.) (2007). *Holocaust und Trauma: kritische Perspektiven zur Entstehung und Wirkung eines Paradigmas.* Göttingen: Wallstein-Verl.

Preliminary conclusions I have reached after reading these works are: the past is being continually shaped, reinterpreted and reconstructed in relation to its social, historical and cultural frame of reference; survivors tend to transmit and to present their traumatic experiences in a "communicable" manner that can be "told" and "understood" by listeners or readers; testimonies are not simply monologues, survivors testimonies address a listener they have waited for years; the act of testimony marks an essential component both for the complex process of healing and for the possibility to enroll in everyday life.

c) Elaborating a model of text interpretation in order to understand the writings of Edgar Hilsenrath, Alexander Spiegelblatt and Aharon Appelfeld

Framing Edgar Hilsenrath's, Alexander Spiegelblatt's and Aharon Appelfeld's texts in the interpretation context of the project in order to reveal and to analyze the identitary constellation and the potential of their writings, represented an important goal for this stage. For this purpose I have worked with several interpretation models proposed by various research theories concerning the mechanisms of functioning of trauma (see [b]).

Activities: elaboration of a model of text interpretation in order to understand the writings of the three above mentioned authors, insisting on some less discussed texts of Edgar Hilsenrath, and Alexander Spiegelblatt; revealing the discursive, narrative and aesthetic dimensions of this texts.

Among the texts analyzed during this stage I mention selectively the following titles:

- Appelfeld, Aharon (2005). *Geschichte eines Lebens* (translated from Hebrew into German by Anne Birkenhauer). Berlin: Rowohlt.
- Spiegelblatt, Alexander (2003). *Durch das Okular eines Uhrmachers* (translated from Yiddish into German by Armin Eidherr). Salzburg, Wien: Otto Müller Verlag.
- Spiegelblatt, Alexander (2011). *Schatten klopfen ans Fenster: vier Erzählungen* (translated from Yiddish into German by Kay Schweigmann-Greve). Hannover: Wehrhahn.
- Hilsenrath, Edgar (1990). *Broskys Geständnis*. München, Zürich: Piper.
- Hilsenrath, Edgar (2004). Jossel Wassermanns Heimkehr. Berlin: Dittrich Verlag.

d) Identifying in the libraries and archives a text corpus with literary and documentary character (diaries, testimonies, autobiographical writings) about the deportation of Jews from Bukovina in Transnistria.

For the achievement of this objective I have used the research and documentation stages at the National Library of Israel, at the Hebrew University Library, at Yad Vashem, Jerusalem, Israel and at the Berlin State Library, Germany which represented an important stage for the realization of the project by identifying a series of relevant materials in order to have a comparative perspective on the function of the literary and documentary-literary discourse on the above-mentioned topic and to analyze it in the broader thematic and methodological context.

Due to the tense military situation which coincided with the research stage in Israel, travelling to the libraries was often difficult; a number of materials could not be fully read over.

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I also mention that during the year there were several meetings between the project leader, Dr. Francisca Solomon, and the postdoctoral advisor, Prof. dr. dr. Andrei Corbea-Hoișie, during them various theoretical, methodological and interpretative aspects were discussed.

STAGE 3 (January-October 2015)

1. Elaborating a model of text interpretation in order to understand some representative writings of Norman Manea

The aim of this stage was to frame Norman Manea's texts in the interpretation context of the project, referring to the text corpus selected and analysed during the second phase of the project (year 2014).

Preliminary conclusions I have reached after reading these works are: the stories with direct reference to the experiences and to the everyday life in the camps from Transnistrian are *Puloverul, Ceaiul lui Proust, Moartea, Ghemele decolorate, Puteam fi patru* and *Ora exactă*; the Transnistrian "topos" does not have a central place in Manea's writings, his personal experiences in the camps from Transnistria serving mainly to explain and to clarify a broader historical and political context. The deportation to Transnistria marks in his writings an initiation; Manea thematize often in his writings the experiences of his long exile whose starting point is the period of the deportation to Transnistria. Norman Manea cannot be characterized as a writer of the Holocaust, this "labeling" is improper. The author himself stated in several interviews that in his view the Holocaust is a "human tragedy", it is not only a Jewish tragedy, it is also a German tragedy, and a tragedy for all countries

which in one way or another contributed to the human catastrophe. The analysis also pointed to *Întoarcerea huliganului*, an autobiographical novel, insisting on relevant issues for the interpretation context of the project.

2. Identifying in the libraries and archives a text corpus with literary and documentary character (diaries, testimonies, autobiographical writings) about the deportation of Jews from Bukovina in Transnistria)

To achieve this objective I have used the research and documentation stages at the Romanian Academy Library, at the Austrian National Library and at the University Library in Vienna identifying some texts written in Romanian, German, English and Yiddish. This enterprise has completed the scientific research results began in July and August 2014 at the National Library of Israel, at the Hebrew University Library, at the Library of the Hebrew University and at Yad Vashem (Jerusalem, Israel).

Without being exhaustive in the analysis of the writings about the ghettos and camps in Transnistria, I tried to capture and to clarify the complementary aspects of historical documents by emphasizing the dramas and the tragedies which occurred during the deportation in Transnistria. For this purpose I have analyzed a number of journals, precisely because they capture authentic and individual experiences.

Among the texts analyzed during this stage I mention selectively the following titles: Jakob Melzer, *Jankos Reise. Von Czernowitz durch die transnistrische Verbannung nach Israel 1941-1946*, 2001; Emil Wenkert, *Czernowitzer Schicksale – Vom Ghetto nach Transnistrien deportiert*, 2001; Josef Rudel, *Das waren noch Zeiten*, 1997; Josef Norbert Rudel, *Honigsüß und gallenbitter. Aus dem Leben eines Czernowitzers*, 2006.

2.1. Identifying in the libraries and archives a text corpus with literary and documentary character about the deportation of Jews from Bukovina in Transnistria written by women.

To achieve this goal I have selected a number of representative texts written by women, placing them in the historical and methodological context of the project. (A text corpus of historical and sociological studies with reference to the role played by women during the detention in the Transnistrian camps).

Among the texts analyzed during this stage I mention selectively the following titles: Mali Chaimowitsch-Hirsch, *Kindheit und Jugend im Schatten der Schoah. Von Radautz durch Transnistrien nach Israel und zurück*, 1999; Klara Schächter, *Woss ich hob durchgelebt*, 1996; Jewgenija Finkel-Markus Winkler, *Juden aus Czernowitz. Ghetto, Deportation, Vernichtung 1941-*

1944, Konstanz, 2004; Mirjam Korber, *Deportiert. Jüdische Überlebensgeschichte aus Rumänien 1941-1944. Ein Tagebuch*, 1993; Sylvia Hoişie-Korber / Mirjam Bercovici-Korber, *Exkursionen in die Vergangenheit. Tagebuch aus der Verbannung in Transnistrien 1941–1944*, 2014.

Preliminary conclusions I have reached after reading these works are: testimonies of women who reported experiences from the deportation time illustrate different patterns of reflection, others as the narratives presented in the texts written by men. It can be observed that female figures are mostly absent in the writings of male-authors, and when they are mentioned, they are illustrated as "peripheral," marginal, with a fragile structure. The writings written by women illustrate a perspective that highlights these aspects less present in the generally known narrative. The female-authors of these memoirs, diaries or writings with fictional character refer to specific feelings, revealing biological aspects, survival strategies, reactions and feelings facing the death, elements of social interaction, but also the specific way to build a narrative of survival.

Among the texts analyzed during this stage I mention selectively the following titles: Dalia Ofer; Lenore J. Weitzman: *Women in the Holocaust*, Yale Univ PR, 1999; Louise O. Vasvari, *"Introduction to and Bibliography of Central European Women's Holocaust Testimonial Literature." Comparative Central European Holocaust Studies*. Ed. Louise O. Vasvari and Steven Totosy De Zepetnek, West Lafayette: Purdue UP, 2009, p. 173-200; Zoe Waxman, *"Unheard Testimony, Untold Stories: The Representation of Women's Holocaust Experiences." Women's History Review 12.4* (2003), p. 661-77; S. Lillian Kremer. Women's Holocaust Writing: Memory and Imagination. Lincoln: University of Nebraska Press, 1999; Hirsch, Marianne: "Marked by Memory: Feminist Reflections on Trauma and Transmission." *Extremities: Trauma, Testimony, Community.* Ed. Nancy K. Miller; Jason Tougaw. Urbana: 2002; Horowitz, Sara R.: "Gender, Genocide, and Jewish Memory." *Prooftexts* 20/1 (January 2000): 158–190; Idem.: "Memory and Testimony in Women Survivors of Nazi Genocide." *Women of the Word: Jewish Women and Jewish Writing.* Ed. Judith Baskin. Detroit, MI: 1994. 258–282; Idem.: *Voicing the Void: Muteness and Memory in Holocaust Fiction.* Albany: 1997.

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I also mention that during the year there were several meetings between the project leader, Dr. Francisca Solomon, and the postdoctoral advisor, Prof. dr. dr. Andrei Corbea-Hoișie, during them various theoretical, methodological and interpretative aspects were discussed.

NATIONAL AND INTERNATIONAL VISIBILITY (CONFERENCES)

1. 25.-26.06.2013: International Conference „Israel – Culture, Nation and State”, The „Alexander Safran” Center for Jewish History and Hebrew Studies, Faculty of History, University of Iași, Romania.
Paper: „Deportation and Survival of the Jews from Bucovina. Literary Models of Identity and Memory Construction.”

2. 16.-20.10.2013: Internationale Tagung „Literatur – Kultur – Zivilgesellschaft: Zur Habsburger Prägung des Bildungswesens in der Bukowina und Nachbarregionen zwischen 1848 und 1940“; Yuriy Fedkovych Chernivtsi National University, Chernivtsi, Ukraine.
Paper: „Jüdische Erziehung und Ausbildung im Cheder: Literarische Perspektiven in den Texten galizischer und bukowinischer jüdischer Autoren.”

3. 10.-13.12.2013: Internationale Konferenz „Wien als Drehscheibe großer jiddischer Kultur”, Universität Wien, Austria.
Paper: „Die Bukowina und der transnistrische Holocaust in ausgewählten Schriften von Alexander Spiegelblatt und Edgar Hilsenrath – sprachliche, diskursive und narrative Aspekte.”

4. 16.-18.12.2013: Germanisten-Kongress, Universidad Sevilla, Spain.
Paper: „Die Bukowina zwischen Traum und Trauma. Die Thematisierung der Deportationen nach Transnistrien in ausgewählten Schriften von Edgar Hilsenrath und Aharon Appelfeld.“

5. 22.-24.05.2014: Workshop „Storylines and Blackboxes. Konstellationen auto/biographischer Erzählungen über Gewalterfahrungen im Kontext des Zweiten Weltkrieges”, Wiener Wiesenthal Institut für Holocaust-Studien (VWI), Vienna, Austria.
Paper: „Vom Diesseits ins Jenseits des Dnjestrs. (Auto-)biographische und narrative Dimensionen jüdischer Schicksale“ (currently being evaluated for publication).

6. 12.06.2014: Workshop „Zentrum und Peripherie in Literaturen der Nachfolgestaaten eines Imperiums: Österreich und Rumänien nach 1918“, Institut für Europäische und Vergleichende Sprach- und Literaturwissenschaft an der Universität Wien, Austria.
Paper: „Die Bukowina zwischen Traum und Trauma im Alexander Spiegelblatts Roman *Durchn schpaktiw fun a sejger-macher* [Durch das Okular eines Uhrmachers].“

7. 16.-18.09.2014: „Deutsch ohne Grenzen – Tagung des Germanistenverbandes der Tschechischen Republik“, Pedagogické a Filozofické fakultě Jihočeské univerzity, České Budějovice, Czech Republic.
Paper: „Heimatverlust, Krieg und Deportation. Narrative Fragmente von erlebten Traumata bei Edgar Hilsenrath und Alexander Spiegelblatt.“

8. 20.-22.11.2014: „Das Bild des Anderen in Sprache, Literatur und Gesellschaft – Wissenschaftliche Tagung der Germanistikabteilung der Hermannstädter Philologischen Fakultät“, Sibiu, Romania.
Paper: „Traum und Trauma – die Bukowiner Dimension als erlebte Erfahrung der Andersartigkeit“ (currently being evaluated for publication).

9. 14.-16.05.2015: Internationale Konferenz „Familie und Identität in der Gegenwartsliteratur”, University of Zadar, Croatia.
Paper: „Bukowinische Familiengeschichte(n) als Vergangenheitsrekonstruktion traumatisch bedingter Erfahrungen.“ (currently being evaluated for publication).

10. 31.05.-4.06.2015: X. Internationalen Kongress der Germanisten Rumäniens / Raumkonstruktionen in den deutschsprachigen Literaturen in und aus Ostmittel - und Südosteuropa, University „Transilvania“ Braşov, Romania.
Paper: Vom Leben und Überleben. Transnistrien als Gedächtnislandschaft der Katastrophe. (currently being evaluated for publication).

DOCUMENTATION STAGES

- 1.08.-30.09.2013: research and documentation stage at the Austria National Library, Vienna, Austria.
- 10.07.-8.08.2014: research and documentation stage at the National Library of Israel, at the Hebrew University Library and at Yad Vashem, Jerusalem, Israel.
- 23.11.-1.12.2014: research and documentation stage at the Berlin State Library, Germany.
- 16.05.-20.05.2015: research and documentation stage at the National Library of Austria, Vienna (Austria).
- **3.08.-31.08.2015:** research and documentation stage at the National Library of Austria and at the Vienna University Library (Austria).

- 15.09.-20.09.2015: research and documentation stage at the Romanian Academy Library, Bucharest (Romania).

PUBLICATIONS:

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